1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

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while their field labour employs them at most six weeks in the year, that of the men continues the whole year round.

When a couple is newly married, the husband (without saying a single word upon the subject), takes considerable pains to please his wife, and by repeated proofs of his skill and abilities in the art of hunting, to make her sensible that she can be happy with him, and that she will never want while they live together. At break of day he will be off with his gun, and often by breakfast time return home with a deer, turkey, or some other game. He endeavours to make it appear that it is in his power to bring provisions home whenever he pleases, and his wife, proud of having such a good hunter for her husband, does her utmost to serve and make herself agreeable to him.

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The work of the women is not hard or difficult. They are both able and willing to do it, and always perform it with cheerfulness. Mothers teach their daughters those duties which common sense would otherwise point out to them when grown up. Within doors, their labour is very trifling; there is seldom more than one pot or kettle to attend to. There is no scrubbing of the house, and but little to wash, and that not often. Their principal occupations are to cut and fetch in the fire wood, till the ground, sow and reap the grain, and pound the corn in mortars for their pottage, and to make bread which they bake in the ashes. When going on a journey, or to hunting camps with their husbands, if they have no horses, they carry a pack on their backs which often appears heavier than it really is; it generally consists of a blanket, a dressed deer skin for mocksons, a few articles of kitchen furniture, as a kettle, bowl or dish, with spoons and some bread, corn, salt, &c. for their nourishment. I have never known an Indian woman complain of the hardship of carrying this burden, which serves for their own comfort and support as well as of their husbands.

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1:Heckewelder M-5 (ca. 1800)1819
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larly of the old, who delight in such work, and indeed, in any work which shews that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Maxen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

1:Heckewelder M-5 (ca. 1800) 1819
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CHAPTER XXVIII.

BODILY CONSTITUTION AND DISEASES.

147 THE Indians are in general a strong race of men.
●482 It is very common to see a hunter come in with a whole deer on his back, fastened with a *Happis*, a kind of band with which they carry loads; it rests against the breast, that which the women use rests against the forehead. In this manner they will carry a load which many a white man would not have strength enough to raise from the ground. An Indian, named Samuel, once took the flour which was ground out of a bushel of wheat upon his back at sun-rise within two miles from Nazareth, and arrived with it in the evening of the same day at his camp at Wyoming. When the Indians build houses, they carry large logs on their shoulders from the place where the tree is cut down to where they are building.

147 Nevertheless, when put to agricultural or other manual labour, the Indians do not appear so strong as the whites; at least, they cannot endure it so long. Many reasons may be given for this, besides their not being accustomed to that kind of work. It is probably in part
[261] to be ascribed to their want of substantial food, and their intemperate manner of living; eating, when they have it, to excess, and at other times being days and weeks in a state of want. Those who have been brought up to regular labour, like ourselves, become robust and strong and enjoy good health. Such was the case with the Christian Indians in the Moravian settlements.

So late as about the middle of the last century, the Indians were yet a hardy and healthy people, and many

1:Heckewelder M-5 (ca. 1800)1819
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living. The lid was then fastened on the coffin with three straps, and three handsome round poles, five or six feet long, were laid across it, near each other, and one in the middle, which were also fastened with straps cut up from a tanned elk hide; and a small bag of vermilion paint, with some flannel to lay it on, was then thrust into the coffin through the hole cut out at the head of it. This hole, the Indians say, is for the spirit of the deceased to go in and out at pleasure, until it has found the place of its future residence.

Every thing being in order, the bearers of the corpse were desired to take their places. Mr. Calhoon and myself were placed at the foremost pole, two women at the middle and two men at the pole in the rear. Several women from a house about thirty yards off, now started off, carrying large kettles, dishes, spoons, and dried elk meat in baskets, for the burial place, and the signal being given for us to move with the body, the women who acted as chief mourners made the air resound with their shrill cries. The order of the procession was as follows: first a leader or guide, from the spot where we were to the place of interment. Next followed the corpse, and close to it *Shingask*, the husband of the deceased. He was followed by the principal war chiefs and counsellors of the nation, after whom came men of all ranks and descriptions. Then followed the women and children, and lastly two stout men carrying loads of European manufactured goods upon their backs. The chief mourners on the women's side, not having joined in the ranks, took their own course to the right, at the distance of about fifteen or twenty yards from us, but always opposite to the corpse. As the corpse had to be carried by the strength of our arms to the distance of about two hundred yards, and hung low between the bearers, we had to rest several times by the way, and whenever we stopped, every body halted until we moved on again.

Being arrived at the grave, we were told to halt, then

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Shawnee NN17

D 411

The Delaware Indians use no other than rifle-barrelled guns, having satisfied themselves that these are the best for shooting at long range, in which they are very skillful and shooting accurately. They have acquired considerable skill in making minor repairs when their weapons get out of order. Some have even learned to furnish them with stocks, neatly and well made. An Indian really intent on making something will not spare pains or time in accomplishing his purpose even when he has not seen the thing made and takes great pride in the work of his hands. Among nations living farther inland the rifle-barrelled guns are rare and muskets are more commonly found, often in very poor condition, except among the Shawanose [Shawanese] who know and value the rifle-barrelled gun. S [411]

D 586

It occurs to me to add that when a man and his wife have no children, they generally separate before long, each believing the other to be the guilty cause, and attributing it to the other. There are also women who never have children. Such a one goes from one man to another until some man who has children already takes her. There are men also who never have children. In both sexes, however, these cases are rare.

D 578

Cursing and swearing are never heard among the Indians; they have no words of this character in their language. If women or men would berate one another — rarely the case among men, except in case of the younger, more frequent among women — they direct words and speeches at one another which would not be considered terrible by other people but are very seriously taken by the Indians. If they would revile one another in extremest fashion, they use some obscene expressions.

D 854 [482]

Mothers carry the children on their backs under the blanket. They do this even when the children are five years old and over, for they love their children. In former days it was the custom to bind the child upon a board which was carried by means of a band fastened round the head in such a way that the child was suspended on the back in an upright position. This practice gets more and more out of fashion, for the reason that it has been the cause of miserable death of the children. It was customary that children thus fastened were placed against a bench or elsewhere,

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying strape, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

302 also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were
301 permitted to tattoo themselves as marks of distinction, the designs
304 suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

291 Children were allowed to go about with little or no clothing until
302 eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

843 Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

844 Birth itself occurred in the small hut which was also used during
[841] menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with
854 a moss covering and had curved side pieces. The child stayed in the cradleboard most of the time until it could walk (Pastorius, 1698,
482 p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

861 Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing
[815] and hunting, and girls were taught the household duties including
[865] the care of the younger children.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

[142] By nature they indeed get whiskers, but they do
302 not wish to have any, because they think it is shameful, wherefore, when the first hairs appear they sit and always pull and pluck out the hair with the roots, so that it never gets to grow,[6] but they look smooth on the chin as the women. They paint themselves in all kinds of ways in the face with all kinds of colors, so that they look inexpressibly horrible, when they think themselves to be adorned in the best manner. In their ears they have brass and tin rings and small bunches of money hanging. On their heads they have sit-
301 ting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on their breasts. And among these they have their *Pââhra* or idol hanging, concerning which more will be said hereafter, in the chapter about their faith and religion. On
162 their backs they have their *notasser*[7] or bags
301 hanging, very skillfully and neatly made, in which
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[6] *När kuldkåren utkæprioka, sittia the alltydh [ooh] ryckia och plocka uth hårr[en] medh rötterne.* Cf. *Doc.*, I, 281.

[7] The bags were made of corn husks, hemp and bast, often beautifully decorated. Cf. De Vries, *N. Y. Col.*, 2, III, 95, 107 ff., 269. The Lenapé (and possibly general Algonkian) word for bag, in this case with Swedish plural ending *-er*. Lindeström often used Indian words with the Swedish plural ending. The early settlers of all nationalities adopted many words from the Indians, some of which have become part of the English, French, Spanish or Portuguese languages in America of today. The Dutch and Swedes likewise borrowed many such words, but these forms died out with the elimination of the Dutch and Swedish languages. Only in a small district in New Jersey has a Dutch Dialect survived to our day, and this is greatly mixed with Indian words. In Dutch documents the word occurs as "*denotas*, bags," *Doc.*, I, 284. De Vries calls them *notassen*. Cf. Brinton, *Dict.*, 81. For Indian Bags, see Hodge, *Handbook*, I, 125.

As to the decorations of the Indians Williams says: "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children." *Key*, 131.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

they have their things, such as food, money, to-
bacco, tobacco pipes, very artistically and well
made; also bows and quarrels[8] (like those of the
Poles) and helmets made of hard wooden pins and
strong wood, that no arrow can go through them.
Around their arms at the hands[9] they have brass
and tin rings and threaded money, hanging like
chains. In their hands they have tobacco pipes an
ell in length, which are screwed together with
leather, to lean on, and in these pipe-heads will go
a handful of tobacco.[10] Around their waists they
have tied a broad belt of money, strung in the form
of figures, from which their pieces of cloth hang,[11]

[8] *Bågar och skiäcktor (skäckta)*, scutcher, swingle.

[9] *Om armarne wced händerne;* that is the wrist.

[10] *En godh näfwe*, a good handful. "*Hurit Siscko Hopockan*, a beautiful clay pipe. The Barbarians make tobacco-pipes of red, yellow and blue clay, which is found there in the country of fine quality.

Hurit Assacun Hopockan, a beautiful stone pipe. For the Barbarians also make tobacco pipes of white, grey, green, brown, black and blue stones, which are found so soft (*blöta*), that they can be cut with a knife, and from this, pipes half an ell in length are made." Campanius, *Cate.*, 143.

Williams says: "Generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are two foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from *Mauquauuogs*, or the men eaters, three or four hundred miles from us. They have an excellent Art to cast our Pewter and Brasse into very neate and artificiall Pipes. They take their *Wuttamauog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine, which God hath vouchsafed Europe." *Key*, 55. Cf. also Smith, p. 24; De Vries and other early Dutch writers, *N. Y. Col.*, 2, III, 23, etc.

[11] "*Machequoce*, a Girdle; which they make curiously of one, two, three, foure and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts." Williams, *Key*, 131.